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J.N. Hostetter

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Evangelical VISITOR

September 25, 1979



Lessons in Humility and Forgiveness

page 3

Getting on with the Management

page 5

Nicaragua Struggles to Recover

page 8

Winning is Not the Main Thing

page 12

Letters

Appreciates Church Paper

... By the way, I'd like to tell you how much I appreciate our church paper. It helps so much to keep in touch with our "church family" through the photos and articles of people both here and abroad. The July 10 issue was especially enjoyable, with such an attractive format. The colour added to the blocks of notices, and the designs around page headings made it so readable. Keep including articles about people, as this helps to make programs and institutions personal. I feel we really have to work hard to maintain the "personal touch" as we grow.

May you continue to experience God's blessing and guidance as you minister in this very special position as Editor of the Visitor.

Mary L. Sider

Wellandport, Ontario

Religious News

Help for Uganda Begins

"One of the most exciting and stimulating discoveries on my trips to Uganda has been to witness the results of phenomenal growth within the Church of Uganda over the last several years. The church in general, though suffering many knocks and bruises, is alive and well and praising God. It is one of very few institutions that not only endured, but was strengthened through the crisis." So writes Allen Harder of Clearbrook, B.C.

Having transferred from Chad, MCC workers Michael Eby of Mohnton, Pa., and Richard Olfert of Nanaimo, B.C., will soon start work there. They will serve with Christian Rural Service, the Church of Uganda's rural development program. Eby and Olfert plan to work in Uganda until fall when it will be decided whether one or both of them will return to Chad.

In the past CRS has had work in animal and crop husbandry, village industry, home improvements, literacy and various clubs. It gives high priority to evangelism and spiritual development. The two MCCers will help them reestablish their program and do reconstruction.

Contents

Letters and Religious News	2
Lessons in Humility and Forgiveness	3
Robert B. Ives	
Getting on with the Management	5
Esther D. Snyder	
Church News	6
Nicaragua Struggles to Recover	8
Advocating for "Supreme Law of the Land"	10
How Many Sno-Cones?	11
Mrs. Fred E. Rice	
Winning is Not the Main Thing	12
Kenneth L. Gible	
The Once Proud Buffalo	15
Charles W. Turner	
Between Brethren	16

Preview

This issue of the *Visitor* offers variety. The feature article, a reprint of a sermon by Pastor Robert Ives of the Grantham Church, offers fresh insights into two important observances of the Brethren in Christ. Esther Snyder writes a how-to piece on time management, advocating that believers order their goals as ones who are accountable to God first, and then to others. Pages 12 and 13 also deal with priorities: which is more important, winning or losing?

The church news pages, missions pages and Between Brethren feature news and reflections on current happenings. Jerel Book's message (back page) to his brothers and sisters in Christ reflects the feelings of many who came away from Renewal '79 refreshed and inspired to carry on the Lord's work.

The October 25 issue has been designated as a memorial tribute to the life and work of John E. Zercher.

Evangelical Visitor

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Interim Editor: John N. Hostetter

Interim Office Editor: Mary W. Ebersole

Editorial Council:

C. B. Byers, Eber B. Dourte, Isaiah B. Harley, E. Morris Sider, Anna Ruth Ressler

Page Editors:

Missions: Alice Dourte
Christian Service Ministries: J. Wilmer Heisey
Christian Education Ministries: John Arthur Brubaker

Brethren in Christ Publication Board:

Isaiah B. Harley, Lester C. Fretz, Paul E. Hostetter, Louis O. Cober, Paul E. Witter, Dwight E. Bert, James W. Esh

Mailing Information:

Manuscripts and editorial correspondence should be addressed to the Editor, P.O. Box 166, Nappanee, Indiana 46550

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Lessons in Humility and Forgiveness

Robert B. Ives



The following sermon was preached in the Grantham Church by Pastor Robert Ives in preparation for the observances of feet washing and communion.

The Bible is filled with expectations for Christians. They are the sorts of expectations you know are good for you—love, joy, peace, patience—and many things like that, but how do you learn to do them? I would like to talk about how we learn about humility and forgiveness.

There are many ways people learn. We learn by seeing someone else do a thing. We learn by repetition. When we do a thing over and over again, we learn. And we can learn through rituals and traditions. It is this last way of learning that we come to when we have feetwashing with its lesson about humility and the Lord's Supper with its lesson about forgiveness.

Many churches do not practice feetwashing, and it may be you have come from one of those, and you wonder what will happen. On the other hand, you may have grown up in a church that practiced feetwashing and always wondered whether a part of another culture can still be relevant today.

I would like to speak to those two questions. We must go to John 13:3-17.

The disciples had been arguing. (We learn in Lk. 22). When people argue, they forget about doing anything kind or helpful to the other. Jesus and his friends, after a long day walking about—the disciples arguing—came to eat supper in a rented room. They, having no servants, had no one to wash their dusty feet—a custom of the culture.

Since no one else was doing it, Jesus took a towel and basin (vv. 4, 5) and began to wash his disciples' feet. The master takes the slave's job and was willing to wash feet.

Jesus goes from one disciple to another until he comes to Peter (v. 6). It troubles Peter. With growing shame and frustration Peter sees what is happening. Since none of them had been willing to play the servant, Jesus has

become their servant. But the hard thing for some people is to receive from others. It is easier to give, as Peter, when he had cooled down, sees.

Peter knew well enough that he needed to be cleansed and he knew well enough that he was sinful so he let Jesus wash his feet, but he asks more than Jesus has offered to do. Peter asks to be washed all over. This is what makes it clear that feetwashing is a symbol. It is not necessary to wash all over to be cleansed as in baptism. It is a symbol of 2 things, 1) of cleansing and 2) of humility.

There is a real place for symbols in our lives. In the church we call them liturgy. Liturgy is the acting out of something, within which is a lesson, a masque of God, or God's costume ball. Liturgy is like a play, but a play not written by us, we merely follow the script. We enter into what someone else began, like students who respond to a school teacher saying, "Now, repeat after me."

The form of liturgy is always the form of yesterday. That is not romanticism or love of objectivity. Sermons and our witness, on the other hand, must be in the language of today. But liturgy is related to something we have learned from the past, something we believe with people of the past.

So if we ask—what is humility like? one answer is, it is like washing someone's feet. When we do the liturgy, we repeat the lesson and so learn by repetition.

Jesus said (v. 15) I have set you an example, you are to do as I have done. Now we need good examples, but does Jesus mean we are to actually wash feet?

He's certainly getting at something. We must admit that. He says in verse 7, "You do not understand now what I am doing, but one day you will." Indeed, like so much that Jesus did, it puzzled the disciples, as it puzzled the church. There seems to have been a long time in church history when there was no feetwashing. There is no record of it until we learn of Augustine doing it in AD 400 (Letters, 55.33). By the 7th century it is widely practiced in the

to page four

*The master takes the slave's job
and is willing to wash feet.*



from page three

church on Maundy Thursday. In the 16th century it comes back into the evangelical church through the Anabaptists, though not all Anabaptists practiced it, and not right away. And today you see where we are? Not many churches practice footwashing and those that do have pangs about it.

The problem is that the customs of the times have changed. We no longer wash the feet of people who come over to visit us in our homes. We no longer have slaves to perform these menial tasks.

What do we do when people come to visit in our homes? We give them a cold drink, perhaps. Sometimes we invite them to stay for supper, but there is no lesson in humility imbedded in these things of our culture and there is no stigma attached. If we are to find modern cultural equivalents to footwashing, we must find analogies that remind us of God.

I can think of an example from another culture. A few years ago Rene Padilla, a Latin American evangelical leader was speaking at a conference. As people were gathering for one of the sessions, his wife had temporarily gone off and he was caring for their 3 children. "A disgrace," the Latin men said. "Women's work," they thought. "A man who does that isn't much of a man." And some left and others didn't listen to him when he spoke. Now that might be a kind of parallel to footwashing in Latin America, for it contains for them the right elements of lowliness and disgrace; but in our egalitarian society it doesn't mean the right thing at all.

I would like to suggest that the old practice of footwashing, while we don't do it in the culture today, is an appropriate practice for teaching us about humility. There may be no other ready practice that lets us do the same thing.

We can't avoid good traditions. Of course, we avoid the error of the scribes and Pharisees; but traditions can provide stability to a community, a sense of continuity with the past. When we take part in footwashing, we do what Brethren in Christ people did 200 years ago and what Christians did 1500 years ago and what Jesus did 2,000 years ago and so finally we see in footwashing, Jesus, who gave himself for us and to us.

In this case the old tradition teaches a lesson better than any other daily practice of our culture.

But perhaps you have never taken part in a footwashing service, and you're not quite certain what will happen. I would like to assure you. First, with Dick Kershner's reaction to his first footwashing a year ago, "I came, not knowing what it was, but I went away blessed."

Next, I want to assure you that we don't intend to embarrass you. We have deliberately arranged the communion service so that you may come when you are ready (rather than row by row) to the front of the church. Then, you may leave when you are done, or you may find your way downstairs where you shall discover, not a lot of strange beings, but the same people you have worshipped with up here. Further, we welcome observers, people who simply want to see how it goes.

What happens in the footwashing is this. Chairs are placed in a circle, or several circles, in one room for women and another for men, and people remove their shoes. One person takes a basin and a long apron-towel and washes the feet of the person next to him. Then he dries the feet. You both stand up, kiss one another on the cheek (and some simply hug) and the one whose feet have been washed takes the basin and

God gives us these symbols as his intention to forgive our sins in Christ Jesus.

the towel and washes the feet of the one next to him.

As the washing goes on, there are singing and testimonies. It is a very simple service. It doesn't last long; and when we do it, we believe we are repeating in liturgy form the lesson of humility that Jesus clothed this ancient custom with and instructed us in, "You also ought to wash one another's feet."

Now in a similar way, the Lord's Supper is a lesson in forgiveness, for the bread and the cup are reminders of Jesus' death. When we take up the bread and the cup, it is as if they refocus our gaze on Jesus, who says—this cup is my blood, "shed for many for the forgiveness of sins." I have often spoken of this to you. God gives us these symbols, the bread and the cup, as his intention to forgive our sins in Christ Jesus. We give God our pledge of intention to have our sins forgiven by sharing with other Christians in eating this bread and drinking the cup.

It is another instance of taking part in a drama whose point is to remind us of something. In this case, that we have been forgiven.

We give God our pledge of intention to have our sins forgiven by sharing with other Christians in eating this bread and drinking the cup.

Getting on With the Management



Esther D. Snyder

Among the relatively recent creative endeavors of both the Christian and secular society is the emphasis on time management or management by objectives. Along with it have come a whole series of opportunities to be part of sessions and seminars that teach skills and suggest tools for the fulfillment of this management of time.

The fact that the Word of God is "forever settled in heaven" becomes dramatically alive as the urgent warning "redeem the time" jumps off of the pages of Scripture. Management of time is seen as an integral part of Christian stewardship. Goal setting has a definite Christian orientation and motivation. The Phillips translation of Ephesians 5:15, 16 says, "Live life then, with a due sense of responsibility, not as Christians who do not know the meaning and purpose of life but as those who do. Make the best use of your time, despite all the difficulties of the day."

Christians, in their goal setting, uniquely reflect a sense of accountability of God. That is living out Jesus' model. He lived with His goals. He set His face steadfastly toward Calvary. As He lay in His manger bed, the angels declared His goal—to be a Savior. Sitting around rapping informally at age twelve, Jesus confirmed His goals before the elders of the temple—to do His Father's business. Mark 10:45 sums it up concisely, "He came

not to be served, but to serve and to give His life to set many others free." He didn't simply go around doing good. His doing good had one top priority—to give His life a ransom for many.

What then are some helpful criteria for Jesus' followers to use to set things in proper perspective on time management since they, too, are accountable to God?

The Christian faith intrinsically shapes our goals and prioritizes our sense of accountability. Accountability deals with recognition of why, to whom and for whom there must be a sense of responsibility. It has already been established that God is first on the list. Then, our neighbors are to become recipients of God's love being responsibly shown to them.

The Christian faith also deals with hope as an essential element which affects human goals. The anthropologist, Lionel Tiger, has written about the biology of hope. It determines to a degree the way humans think, play and respond to their living. The secular world recognizes the power of hope, how much more will Christian hope lead to patience and persistence in performance and management.

Having dealt with the elements involved in accountability, the Christian may set guidelines for concrete activity.

Responsibility to the Family

The Christian's closest neighbors in his hierarchy of responsibility are an innate kind—his family. God set his people apart in families through birth or adoption. Christians live within the confines and demands this structure brings. It is very clear that Christian goals must include responsibility to the family. Lack of responsibility here becomes a denial of the faith and is far worse than making no profession of faith at all (I Timothy 5:8). James gives excellent criteria for determining Christ-likeness first in the use of the tongue, and then, in observing how Christians treat other people. Care and concern for the family affect goal setting.

Responsibility to the Body of Christ

Christians become accountable when they decide on membership in a group. Groups in the community, with the

company or with those with whom a common interest, concern or problem is shared all provide a system for accountability in time management. This understanding marked the early church significantly. They held each other responsible and accountable. Their episodes revealing sensitivity to the group are worthy examples for contemporary living. Commitment to the Body of Christ is essential but it does not exclude clubs, associations and professional memberships. It does, however, place a serious demand on what is done with the commitment made to the group. Christians prioritize. They actively share the load or drop the membership.

Responsibility for Leadership

In every sphere of influence and activity there is a leader. There is a Christian art in working for and through human resources to achieve God's goals and purposes. Leaders are fathers, mothers, teachers, legislators, executives, presidents, bishops, chairpersons and pastors. The list is endless. The guidelines are clear. Parents are not irrationally to exercise their authority and likewise not to neglect it. (Ephesians 6) In I Peter 5:3 the standards for church leaders clearly specify that misuse of authority should not be evident. The Old Testament words, "He that ruleth must be just," are ever applicable truths in managing leadership. Consequences of neglect are with us in fragmented homes, undisciplined classrooms, discouraged and disappointed churches, and distrust on state and national levels of political life.

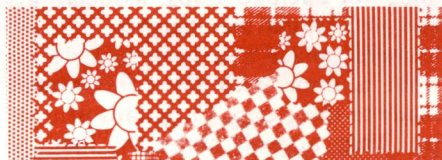
Management of time that is freighted with accountability as goals are set for families, for group memberships and for leadership reaffirm God's ever appropriate plan to have His will done on earth through His people. This high performance level in time management is accomplished with promises that the evaluation time will reveal "sons as plants grown up in their youth and daughters as corner stones polished after the similitude of a palace," (Psalm 144:12); a unity of the faith which meets the needs of all the Body of Christ, (I Corinthians 12:24, 25); and leadership will have God's eternal glory as its reward, (I Peter 5:10).

The writer is a part-time faculty member, Messiah College and consultant in education of exceptional children in the Harrisburg, Pa., public schools.

CHURCH NEWS

Niagara Christian College

Heritage Day Festival Set for October 20



The Ladies Auxiliary of Niagara Christian College has set October 20 as the date of its Third Annual Heritage Day Festival. This event has gained increasing popularity as a fall festival celebrating the handicrafts and culinary arts of the past.

A number of displays and food booths are being planned for the one day event. The craft displays will include wood working, quilting, weaving, painting, macrame, and shellcraft. Culinary arts demonstrations will feature butter churning, sausage stuffing, cider pressing and apple butter making.

In addition to the displays, the Niagara Regional Antique Car Association and the Niagara Antique Power Association will provide special exhibits. Throughout the day, handicrafts, home-made baked goods, jams and jellies, and preserves will be sold. Paul Powers, a widely known magician and ventriloquist will be on hand to entertain the children.

The Heritage Day Festival opens at 10 AM and continues to 8 PM. A highlight of the day will be the quilt auction at 2:00 PM. A music program at 7:00 PM will conclude the day. Admission to all activities is free.

Proceeds from the Heritage Day Festival are used for special projects chosen by the Ladies Auxiliary. This year the ladies have chosen to renovate the third floor of the Girls Dorm.



Conference News

Allegheny

The **Air Hill** congregation held a baptismal service at the Roxbury Campground on Sunday, August 26. The **Elwood Wingert Family** ministered in the evening service. • The **Carlisle** congregation installed their entire Christian Education staff on Sunday, Sept. 9. • A Galilean Service was held by the **Clear Creek** congregation on Sunday evening, Aug. 19. **Rev. Richard Lehman** was the guest speaker. • **Residents of Messiah Village** shared in **Fairview Avenue's** vesper service on Sunday evening, Aug. 26. • The **Christ's Crusaders** of the **Five Forks Church** held a New Recruitment Spaghetti Dinner on Sept. 22.

Twenty-five families and singles enjoyed a week end of sun and surf on August 16-20 at Lake Laurie in Cape May, New Jersey. This annual family experience is sponsored by the **Deacon Staff** of the **Grantham Church**. Jim Evans has had responsibility of coordinating this camping experience. A Fellowship Coffee Hour was hosted by the Grantham congregation for **Phil and Judy Keefer** and sons, **Danny, Bart, and Jared** prior to their leaving for a ministry in Canada where Phil will become pastor of the West Heights Brethren in Christ Church. On Sunday, August 26, a carry in dinner was held in honor of **Merle and Ila Brubaker** who have been serving as associate pastor of the congregation and who will be assuming the pastorate of the Lancaster Church.

The **Charles L. Lehman** family was honored by the **Locust Grove** congregation at a farewell meal served on Wednesday evening, July 25, and a farewell service the following Sunday. • **Bill Casey**, lay minister with the **Marlyn Avenue** congregation, Baltimore, filled the pulpit on Sunday morning, July 8, in the absence of the pastor. A farewell party was held on Sunday evening, July 29, by friends of **Clarence and Ethel Boyer** upon their leaving their Baltimore

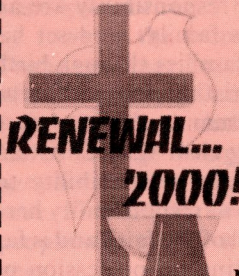
home for residence at Messiah Village. • **Dennis Myers** and **Eunice Bert**, who have served in voluntary service in Zambia, were guest speakers at the missionary prayer fellowship service at the **Mowersville** congregation on July 22. **Bishop Alvin Book** participated in the dedication service for the newly erected steeple. The pastor, **Mervin Potteiger**, and trustee, **Irvin Crider**, also took part in the service.

An outdoor Praise Service was held by the **New Guilford** congregation on Sunday evening, Aug. 19. • **Levi Brubaker** and family who have recently returned from service in Zambia were guests at both the morning and evening services on July 22 in the **Paramount** congregation. • The **Spring Hope** congregation observed a Galilean Service on Sunday evening, Aug. 12. **Rev. Walter Blackstone** was the guest. • **Herbert Hartman** has been installed as pastor of the **Locust Grove** congregation on August 5.

Atlantic

The **Marlin Zook family** were guest speakers at the **Cross Roads Church** Wednesday evening, July 18. The congregation is making visitation a part of their regular activities. • A Music Festival was held by the **Elizabethtown** congregation on Sunday evening, Aug. 26 with special groups participating. **John Eyer**, who had served the church as minister of music for many years was given special recognition as he takes a sabbatical. **Dr. Abraham Davis**, professor at Messiah College, was guest speaker on Sunday morning, Aug. 12. • A baptismal service was held Sunday evening, Aug. 26 by the **Holden Park** congregation. Following the service a celebration was held for those of the congregation observing birthdays and anniversaries during the months of July and August.

The **Hummelstown** and **Palmyra** congregations shared in a missionary conference on Sept. 22 and 23. The event was held in the Palmyra Church. • **Rev. Merle Brubaker** was installed as pastor of the **Lancaster** congregation on Sunday, Sept. 2 by Bishop John Byers. A missions conference was held by the church



**RENEWAL...
2000!**

"Renewal . . . 2000!"

Mail responses by October 15, 1979 to Roy V. Sider,
Brethren in Christ Offices, Stevensville, Ontario, Canada
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Be a part of the brotherhood action as we discern the Lord's
guidance in the growing of the ministry of the Brethren in Christ.
Booklets are available from your pastor, bishop or Evangel Press.

on Sept. 21-23, with guests, **Dan Farina** and **Frank Kipe**. • The **Manheim** congregation held a musical program on Sunday evening, Aug. 26 with **Manor Men of Music** and the **Chiques Church of the Brethren** giving special music.

Rev. Dale Engle, assistant pastor of the **Manor Church** entertained the college students of the congregation to a meal before they returned to school. • Missions Sunday was observed by the **Maytown** congregation on Sunday, Sept. 2. **Rev. and Mrs. Marshall Poe** were the speakers in the morning service and **Rev. and Mrs. Charles Musser** were the evening speakers. • The **Pequea Bible Quiz Team** traveled to Nashville, Tn., to participate in World Bible Quizzing. • Fifteen couples from the **Refton Church** traveled to Indianapolis, In., to a Praise Gathering for Believers.

Canadian

Rev. Douglas Sider served as the evangelist for a crusade held at Niagara Christian College in which 25 churches participated. **Rev. Sider** is pastor of the **Massey Place Community Church**. • The **New Life** congregation will hold a Staff Rally on Wednesday evening, Oct. 3. **Bishop Harvey Sider** was the resource person. **Dr. E. J. Swalm** was guest minister on Sunday morning, Aug. 12, at which time the pastor, **R.D. Shaw**, spoke at the Blue Grass Festival in Blue Mountain. • **Rev. Ron Hallman** of World Home Bible League was the guest speaker for the **Rosebank** congregation during the pastor's absence. **Rev. Ron Lofthouse**, pastor, helped with Bible School in the North.

Rev. Dale Allison, pastor of the new congregation, **Southwest**, received the President's Preaching Award upon his graduation from Asbury Theological Seminary. • The **Wainfleet** congregation gave honor to **George Sider** upon his retirement from the office of deacon for 39 years.



George Sider, receiving picture from John Gilmore, upon retiring from the office of deacon after 39 years.

Guest speaker on Sunday evening, Aug. 12, was **Rev. John Zuck**, assistant pastor at the Bertie Church. • **Phillip Keefer** was installed on Sunday, July 29 as pastor of the **West Heights Brethren in Christ Church**, Kitchener, Ont. The service of installation was in charge of **Bishop Harvey Sider**. At the same service recognition was given to **Ronald Lofthouse** who was the founding pastor of the congregation, having served the West Heights congregation in addition to being pastor of the Rosebank Church.

Central

The **Amherst** congregation held a picnic on Sunday afternoon, Aug. 26, with a vesper service following. **Randy LaRue**, an artist from Ashland, shared his testimony through a painting. • On Sunday morning, Aug. 26, the **Beulah Chapel** congregation combined a child dedication and reception of members in the worship service. **Bishop and Mrs. David Climenhaga** were present in the service. The film, "The Twig is Bent" was shown by the **Carland Zion Church** on Sunday evening, Aug. 19. The congregation spent Labor Day painting their church and parsonage.

The **Christian Union** congregation gave the adults opportunity to get better acquainted with their newly appointed Youth Director, **Ric Reger**, on Sunday evening, Sept. 2, following the evening service. A time of fellowship was held for Ric, who has been associated with Youth for Christ. • A service of Lovefeast and Communion was observed by the **Lakeview Community Church** on Sunday evening, Aug. 19. • Sunday evening, Aug. 19, was designated as Mystery Night by the **Mooretown** congregation. Sunday morning, Sept. 9, guests were **Ron and Becky Brown**, representing World Gospel Mission and Southwest Indian School.

The **Nappanee Church** observed a baptismal service on Sunday morning, Aug. 26. • Sunday, July 29, was the occasion for the farewell message by Pastor **Glen A. Hensel** of **Pleasant Hill** congregation and a farewell service for the Hensel family planned by the congregation. The Hensels are taking the pastorate of the **DeRossett Brethren in Christ Church**, DeRossett, Tn. • The **Sippo Valley** congregation held a farewell dinner for **David and Mildred Knutti** on Sunday, Aug. 26, prior to their move to Florida. • **Eli Hostetler** was the guest minister of the **Valley Chapel** congregation on Sunday morning, August 19.

Midwest

Twenty-three members of the **Bethany** congregation participated in the **Midwest Regional Family Retreat** held in Eastern Oklahoma August 4-5. • The **Dallas Center** and **Des Moines** congregations held a Lay Fellowship at the Dallas Center Church. Ministering to the group was the **David McGlothlin** family who reported on their recent Anabaptist tour of western Europe. Also sharing were a group of **Old Order River Brethren**. • The **Oak Park** congregation had their Sunday school picnic

and Bible school Kick-off on Saturday afternoon, August 4 at McHenry Park.

Neighbor Night was observed by the **Rosebank** congregation on Friday night, July 27. The occasion was marked by a fellowship dinner and a concert of sacred music. On Sunday, July 22, the congregation joined other churches of the community in a service of worship in the town park in the nearby town of Hope. • A group of singers from the **Zion** congregation participated in a joint worship and song service with the **Gypsum Baptist Church** on Sunday, Aug. 26.

As part of the worship service on July 22, the **Zion** congregation confirmed **Joan Engle** in her call to a period of summer voluntary service at the Montreal Lake Children's Home.

Church News to page eleven

Children's Missions Project

Food for Friends has been chosen as the children's Missions Project for the year—July 1979-July 1980. The MCC promotional packets, made up of attractive poster and coin cards, have been sent to all pastors by the Missions Office. More packets are available, both from the U.S. and Canadian missions offices. It is hoped that many groups will get involved in this project. The treasurers are: Mrs. Lucille Ulery, R.D. 2, Chambersburg, Pa. 17201 and Mrs. Mary Sider, R.R. 1, Wellandport, Ont. L0R 2J0.

CPS Reunion Held at Messiah College

Messiah College was the setting for the 17th reunion of Unit #58 Civilian Public Service. Thirteen of the original group, along with their families, were present at the August 4 and 5 reunion with the states of Kansas, Florida, Illinois, Virginia, Ohio and Pennsylvania being represented.

Thirty-seven years ago the group formed at Delaware State Hospital, and served during the World War II years of 1942 and 1946.

Rev. Roy Bucher, Doylestown, Pa., conducted the Sunday morning service with **Rev. Harvey Schrock**, Chambersburg, Pa., giving the message.

Nicaragua Struggles to Recover

Joint Relief Effort Undertaken

Rejoicing and cooperation characterize Nicaragua today after nearly a year of intense fighting between the Nicaraguan National Guard and the Sandinista rebels, report Mennonite representatives who visited that war-devastated country in early August.

On July 30 eight representatives from Mennonite-related churches and organizations met in Nicaragua to review the current situation, renew church contacts and discuss relief efforts. Present were Chuck Musser of the Brethren in Christ, Lester Olfert of the Evangelical Mennonite Church, Wilbur Bender and Marc Hershberger of Rosedale Mennonite Missions, and Paul Landis, Paul Kirst and Herman Bontrager of MCC.

The surrender of the National Guard (army) to the Sandinista National Liberation Front (FSLN) on July 19, two days after the resignation of President Anastasio Somoza, marked the end of a 46-year dictatorship by the Somoza family. Fierce fighting between the two forces since September of last year had killed some 50,000.

Mennonite Central Committee is cooperating with other Mennonite organizations to assess needs and arrange for food shipments to Nicaragua from Honduras and other Central American countries. Damian Rodriguez was named by the Mennonite churches in Central America to investigate the situation and recommend response by that group. He brought a \$500 gift to the meeting as a demonstration of support.

Economic and material assistance is slowly arriving from the international community but is expected to increase as the Revolutionary Government of Nicaragua (RGN) makes specific and formal requests. Food assistance, clean-up and reconstruction are clearly needed.

The group agreed that MCC, in consultation with the missions, appoint a director of relief projects to be based in Managua, the capital city, as soon as possible. An advisory committee composed of conference representatives will work with the director in coordinating the involvement of each conference in relief projects.

Responsibilities of the director will include assisting local congregations in organizing community projects, organizing projects where there are no Mennonite or Brethren in Christ churches and assuring that Mennonite and Brethren in Christ relief work is coordinated with other agencies.

Bontrager is recommending that up to \$55,000 be allocated for food-for-work, home repair, seed distribution, food distribution and other relief projects to be completed by the end of 1979. MCC also plans to formulate a reconstruction plan for 1980 and 1981.

Response from other sources has been encouraging. MCC has received an inquiry from the Puerto Rico Mennonite Church asking how they could contribute to relief efforts in Nicaragua.

As well as assisting within Nicaragua, relief efforts to

Nicaraguan refugees who fled to Honduras will also continue. About 8,000 Nicaraguan refugees were in Honduras at the beginning of August. Honduras project director Paul Kirst will continue monitoring needs of refugees in Honduras and coordinating shipments of food from Honduras to CEPAD in Nicaragua. CEPAD (Evangelical Committee for Development Assistance) and CEDEN (Committee for Emergencies and Development in Honduras) are shipping large quantities of food overland.

Subject to Executive Committee approval, MCC is preparing a program which includes proposals that Kirst give priority to facilitating food shipments from Honduras to CEPAD in Nicaragua and purchasing up to \$15,000 worth of basic foods in Nicaragua.

Startling contrasts await the visitor to Nicaragua today. "As we flew into Nicaragua past beautiful, smoking volcanoes, lush valleys, peaked mountains and sparkling lakes, it was hard to believe that the peaceful scene below had been the location of a brutal oppression, severe fighting

Pictured (left to right): Chuck Musser, Brethren in Christ missionary, Enrique Palacios, President of the Brethren in Christ Church in Nicaragua, Damian Rodriguez, Honduras Mennonite Church Executive Secretary and Herman Bontrager of MCC in front of Brethren in Christ Church in Ticuantepe where they discussed cooperative relief responses. The church at Ticuantepe is providing some medical and food assistance to the Ticuantepe community.



and untold suffering and death," Paul Landis commented after the recent trip.

"But as you leave the airport you see extensive devastation," says Bontrager. "To see destroyed homes and industry makes you weep. But talking to the people, you get caught up in their euphoria over liberation and their hope in the future."

He added that he noticed a difference in the behavior of authorities from previous years and those now. "Before, the police and customs officials were so sullen and uncooperative. Now there is a complete reversal. The Sandinista army was always courteous, optimistic and friendly to us."

Nicaragua has undergone drastic changes in the past year, but most of its citizens support the new government optimistically. The revolution was a popular one; a majority of the people were in favor of a government other than Somoza's. Somoza supporters are not currently making themselves visible.

The Sandinista army now possesses the plentiful and sophisticated arms of the National Guard. Bontrager relates that one soldier toting an American-made M-16 rifle said to him, "Take this. Feel this. This is what your government sent for Somoza to kill us." Bontrager added, however, that the RGN is friendly toward the United States despite the United States' past support of the Somoza reign.

MCC expects the new government to be cooperative to outside aid efforts. The Chief of Protocol of the Ministry of Exterior Relations reported to the delegation that churches and foreign agencies are welcome to work in Nicaragua as long as they do nothing to impede the new government. The new government is clearly socialist but is

expected to follow a moderate line. "No doubt there will still be some power struggles between the moderate and hardcore Marxist elements in the new government," Bontrager commented.

Possibly the churches will have to learn how to function in a restricted environment. While church people are somewhat apprehensive about the new political situation, they are all prepared to join in the huge job of reconstruction. Several lives were lost among the Mennonites, but Chuck Musser reported there were no known casualties among the Brethren in Christ in Nicaragua during the conflict. Many members are in a difficult situation due to unemployment and food shortages, but the churches and their leadership remained intact.

Approximately 30 congregations and 500 members belong to the three peace church conferences in Nicaragua. "The Nicaraguan churches want to get out right away and demonstrate the church does have relevance for today's situation," explained Bontrager.

MCC priority will be given to supporting the local churches and meeting the needs of their own members and also in reaching out to the community around them. The three missions will provide some direct assistance to the conferences.

As Nicaragua tries to recover from the pain and destruction of war, its people are idealistically hoping for a new outlook in their country. "People accustomed to eking out a hand-to-mouth existence are now showing an amazing spirit of cooperation and perseverance in rebuilding their country," concluded Bontrager.

—MCC News Release

Wilkes-Barre Committee Picnic

An unconventional setting for a committee meeting? Well, the Wilkes-Barres Fellowship is an unconventional church.

John and Velorous Shearer and sons Jody, Jay and Jud went to Wilkes-Barre, PA, in the summer of 1978. The vision: to follow-up the flood-relief work done earlier by Mennonite Disaster Service and to make contact with the large number of young adults in the area who gave evidence of being open to the gospel. The project was sponsored by a Task Force representing three groups: the Eastern District of the General Conference Mennonites, the Franconia Mennonite Conference, and the Brethren in Christ. Contacts were made and the House Fellowship emerged.

Recently the Task Force members met with persons from the House Fellowship to plan for the emerging ministry.



Pictured above, from left to right, are Vel Shearer, John Freed (member of the Task Force), John Shearer, Debbie Sisco, Carolyn Brubaker, Pat Kepka (standing) and Rich Sisco, with

Jay Shearer in the foreground. Rich and Debbie Sisco are Brethren in Christ who are working with Volunteers of America as houseparents in a group home.

Advocating for "Supreme Law of the Land"

Jan Harmon

Washington, D.C.—Numbering less than one million, American Indians are easily forgotten by most Americans. From the earliest colonial era until 1871, land transactions with Indians were accomplished by treaty. These were clearly between equal powers. No other group living in the United States has entered into treaties with the federal government.

In these treaties, American Indians ceded some lands, but reserved other lands and property rights for their own use. Reservations, then, were reserved by the American Indians, not granted to them by the U.S. government. The U.S. also agreed to provide certain services in fulfilling the exchanges in the treaties. In the Constitution, the responsibility for dealing with Indians is assigned to Congress. The Constitution also states that treaties are the "supreme law of the land."

Because Indians have this unique and direct relationship with Congress, the Friends Committee on National Legislation (Quakers) lobbies on Indian legislation as one of its priority areas. In 1977, FCNL and Mennonite Central Committee made the program a joint effort. For the past two years a volunteer from MCC has been working in this program.

During the last session of Congress, hundreds of bills with a focus on Indian affairs were introduced. With limited resources, FCNL was able to devote time to only a few of these bills. They tried to focus primarily on bills which followed the policy of self-determination or which restored new areas of jurisdiction for Indians.

The Indian Child Welfare Act addressed the problem of placements of Indian children in foster and adoptive homes. Over one-fourth of all Indian children have been placed in such homes, a much higher percentage than for the non-Indian population. Usually taken away from the reservations, these children lost contact with their families and Indian communities. This



Jan Harmon makes a telephone contact from her desk at the Friends Committee on National Legislation. (MCC photo by Lynn Roth).

tragic situation was destroying Indian families.

FCNL involvement in the Indian Child Welfare Act included testifying at Senate and House hearings, writing letters to members of Congress and the Administration at strategic times, visiting Congressional offices on the issue, urging other groups to voice support for the bill, holding Congressional briefings and making endless phone calls on the issue. Congress finally passed the bill within the final 48 hours of the 95th session. The President signed it into law with only 12 hours to spare before it would have died on his desk.

Indian tribal courts now have the authority to make these child placements, giving priority to placing children in the homes of extended family members or in the homes of other tribal members in the community. Fam-

ily service programs could be set up to help eliminate the reasons for taking the children away from their homes in the first place.

This FCNL-MCC joint effort is not an attempt to speak on behalf of the Indians, rather, the hope is to raise the consciousness of the religious community and to respond to a human rights issue close to home. For years the government has tried to chip away the rights Indians reserved for themselves in the treaties signed between the U.S. and Indian tribes as sovereign nations. It is time that the United States live up to the legal and moral commitments it made in those treaties.

Note: The author is a member of the Upland (CA) Brethren in Christ Church. She recently completed a term with MCC U.S. Ministries in Washington, D.C.

We felt our members were church building in two senses: paying costs of actual building construction and building unity and fellowship in the "body of believers."

How Many Sno-Cones?

Mrs. Fred E. Rice

"... three hamburgers, two salads, three sno-cones..." Sound like a noon rush hour at a fast-foods restaurant? Well, these were sounds like you might have heard in the food tents at the German Baptist Church Conference held on a Chambersburg, Pa. farm this summer. Providing food services for this four-thousand person national conference was adopted as a project of the New Guilford Brethren in Christ Church (Allegheny Conference) to go to the church Advancement Fund.

Organized and directed by the head trustee, Raymond Wingert, the project committee met during the summer prior to the conference to begin necessary planning for the enormous task of offering three different food services, namely, full-course meal, short-order foods, and concession foods.

As the event was held in an open field, it was necessary to set up three large serving and dining tents, complete with facilities requiring plumbing and electricity. With the use of stoves, freezers, and refrigerated trucks, the food was served. Preparation of some food items such as pies and soups was begun months ahead. Aside from all the preparation, it was a tremendously large task to serve the food over the four-day period. Total preparation and serving involved around one-hundred people, most being from New Guilford while some came from neighboring churches. We were very fortunate to have many specially-skilled individuals in our own congregation, such as the plumber, electrician, carpenter, and refrigeration mechanic, who willingly gave of their time, skills, and even materials to get set up.

Our church cleared \$10,000 on this most successful project. Yes, you understood correctly, \$10,000! This went a

long way in paying Advancement Fund expenses, including a recent church addition and remodeling project.

I believe all who participated also benefited from the fellowship and feeling of unity as they worked together; people from other churches observed that this was a closely knit group of people working to make it a smooth operation in spite of the enormity of the project. They proved what tremendous things can be accomplished by a group of God's people who work together in such a united, dedicated way to do something they are convinced is worthwhile.

Church News

from page seven

Pacific

The **Messiah College Drama Club** shared with the children of the **Alta Loma** congregation on Sunday morning, June 17. The congregation reports construction of their multipurpose building progressing well. • The **Alta Loma Community Church** has been growing in attendance and the pastor's son, **Steve Whiteford**, preached to a full church one Sunday in June. • The **Irvine** congregation will be meeting in the auditorium of the Irvine Campus of Saddleback College beginning in October. Visitation and outreach programs are being conducted weekly and the pastor, **Rich Goswiler** is conducting two weekly Bible studies. • Dr. Norman Bonner, faculty member from Western Evangelical Seminary was the missions emphasis speaker on Sunday evening, August 5 at **Labish** Brethren in Christ Church. • On Wednesday, June 13, **Dennis and Carol Lehman** from Carlisle, Pa., congregation, joined **Life Line Mission** staff as directors of the Family Center.

The **Moreno Valley** congregation publishes a monthly newsletter which is mailed to all box holders in the town of Moreno. The church is presently seeking permission to establish a

Christian preschool in their facility. • The **Redwood Country** Church presently supports three full-time missionaries and are praying that God will enable them to take on a fourth. This missionary vision received a new emphasis as they conducted their first annual missions conference on Saturday and Sunday, July 28 and 29.

The **Upland Brethren in Christ Church** has concluded what is probably the largest congregational fund raising effort carried out within the denomination. With a loyalty dinner held early in the Spring the campaign has continued until over \$400,000 has been raised in cash and pledges for the building of the Christian education unit adjoining their present facilities. Counsel and guidance were given and the program was organized and administered by **Carl Keefer**, United States Director of Stewardship. **Dwight Bert** served as the general chairman. The men of the **Walnut Valley Church** are holding a six o'clock morning breakfast each Wednesday. **Backyard Bible Schools** were held with 40 boys and girls enrolled.

Births

Aiken: Elizabeth Stewart, born July 30, to Conrad and Donna Aiken, Fairview congregation, Oh.

Caster: Charity Renee, born July 14, to Mark and Faye (Myers) Caster, Air Hill congregation, Pa.

Denlinger: Mitchell Scott, born Aug. 7, to Barry and Rachel (Wolgemuth) Denlinger, Cross Roads congregation, Pa.

Ebersole: Emily Suzanne, born July 13, to Gary and Verna Ebersole, Shenks congregation, Pa.

Grant: Mara Nadine, born June 29, to Roger and Nancy Grant, Riverside congregation, Ont.

Hershey: Michelle Lynn, born Aug. 3, to Jerry and Colleen Hershey, Pequea congregation, Pa.

Lady: Joshua Alan, born July 6, to Brian and Joyce (Work) Lady, Zion congregation, Ks.

Lutz: Christian Marie, born Aug. 15, to Jim and Michelle Lutz, Skyline View congregation, Pa.

Marr: Jodi Marie, born Aug. 15, to Mr. and Mrs. Roy Marr, Wainfleet congregation, Ont.

Putman: Marie Joy, born Aug. 10, to Mr. and Mrs. James Putman, Wainfleet congregation, Ont.

Slagenweit: Jennifer Lynn, born July 27, to Mark and Bonnie (Miller) Slagenweit, Canoe Creek congregation, Pa.

Thiessen: Sarah Elizabeth, born March 30, to Arnie and Elizabeth Thiessen, Riverside congregation, Ont.

Weinmueller: Hans Peter, born June 15, to Dean and Teresa (Forry) Weinmueller, Mt. Pleasant congregation, Pa.

Winning Is Not The Main Thing

Kenneth L. Gible

Everybody likes to win. Show me a person who enjoys losing, and I'll show you a real loser.

Unfortunately for me, the high point of my somewhat less than distinguished athletic career came at its very beginning. I'll never forget the occasion. It was the start of the high school wrestling season and my very first opportunity to wear the official varsity uniform of any team.

I can still feel the cold, clammy strangeness of the visitors' locker room and the growing lump in my stomach as we lined up like so many plucked chickens for the official weigh-in. To my amazement, my opponent in the 95 pound weight class stepped firmly onto the scales wearing his complete uniform. The weight bar didn't even tremble.

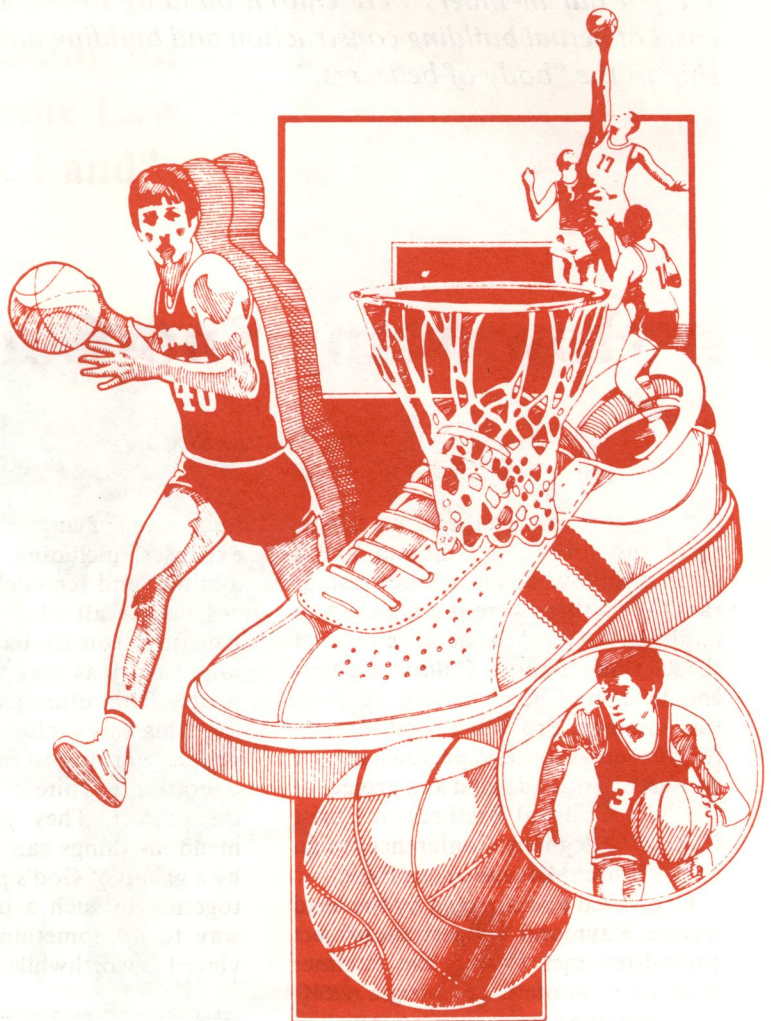
From behind me came an envious whisper: "Hey, Ken, look at that. He must be fifteen pounds underweight. You'll wipe up the mat with him." There is only one reply you can make to a comment like that, and I made it:

"Yeah!"

What I was concentrating on, though, was a way to stop my knees from quivering.

Soon we were eleven look-alikes dressed in our maroon and gray. Trotting out to the gym, I managed to pick out my dad's face in the blur that was the crowd—a face which only added to my nervous state—and then I was walking to the mat for my debut.

Now, like many a young athlete, I had been thoroughly steeped in locker room lore. I had it on good authority from some crafty old veterans—the eleventh and twelfth graders on our squad—and also from all the sports stories I had ever read, that as jittery as an athlete may be before the starting whistle, once the contest begins he becomes a cool, calm, calculating human machine. When the referee blew his whistle, I stood there waiting for just such a transformation. While I was waiting, my opponent took the opportunity to grab my body most unceremoniously; and I



learned right then and there that I had been the victim of a monstrous lie. In spite of all those sports stories, I stayed scared from beginning to end of the match.

Luckily, my opponent was not only scared, he was inept. Although I won by a lopsided score, my basic emotion afterward was relief that it was over rather than joy at winning. My teammates followed my good example and we left the gym that night with a rare total victory. The opposing team did not score a single point.

It was fun to win that night. But I enjoyed the sweet taste of victory far more the night our basketball team, after a season and a half of consecutive losses, finally won a game. That was really winning!

The concepts of winning and losing are funny things. They never are quite what they're supposed to be. And they are something we have to learn.

As small children, the games we play are quite simple ones; their object is the enjoyment of surprise and discovery. A child gleefully pulls a handkerchief from his face and is "found." Or he finds a block of wood and turns it into a grain, a hairbrush, a musical instrument.

But it doesn't take long until games become more complicated. Almost unnoticeably there creeps into our diver-

sions the element of competition. The handkerchief gives way to hide-and-seek, and a child learns that staying undiscovered is a way to "win." Once the concept of winning and losing is defined in a child's mind, he is never again a true innocent. He has learned one of the basic facts of life—one that takes on increasing significance as he grows older. As an adult, he will ask himself many times if he is a success or failure in life—a winner or a loser.

II

Some people approach life as losers. They see themselves as victims of whatever fate throws at them. They just kind of plod along, making it through one day and then the next. In fact, for them the contest is already over. They believe they are mediocre people; and as long as they believe that, they doubtless will be.

Now, of course, most of us get to feeling this way at some time or another. We get in a rut. And when that happens, life loses any sense of exhilaration, of challenge. Existence takes on the dull gray color of routine. When we sink to this level, we must be on our guard. It is habit-forming. If we aren't careful, the goals we had set for ourselves begin to fade until there's nothing left to keep us going.

If we describe it in terms of athletics, we can say it is the attitude of the fellow who sits on the bench content to let other people play the game. Rather than risk the chance of defeat, he just sits and watches. We all know people like that—and sometimes we ourselves fit into this category.

In terms of our Christian faith, this attitude must be labeled the sin of despair. For Christians it is an especially terrible sin because our faith should be a source of joy to us. God has given each of us special abilities; he has created each of us unique individuals. To say, "I'm just an average person, I'll just go along in life and try to make the best of things," is to deny the richness, the beauty, the power of God's creation.

The Christian life is vigorous and joyous and filled with enthusiasm. We Christians ought not be the spectators in the game of life. Rather, we must be right in the thick of things, confident that we have a significant role in the kingdom of God. There are so many defeated persons around us that it is scandalous for people with the blessings we have received to join their ranks. Yet how often we prefer to fret over our own problems, making them much greater than they really are by constant worry.

The Apostle Paul left no doubt how he felt about the Christian approach to life. "Surely you know that in a race all the runners take part in it, but only one of them wins the prize. Run, then, in such a way as to win the prize" (1 Corinthians 9:24 TEV).

III

Just as bad, however, as this attitude of defeatism is another approach to winning and losing. It is even more popular than the first, and it is probably even more destructive. I think it is best summarized by a statement attributed to a renowned football coach, the late Vince Lombardi: "Winning isn't everything; it's the only thing."

That's not a new idea, of course. A corollary to it is the one that goes: "Nice guys finish last." What's wrong with such philosophies? Two things: the goal may be unworthy and the ways of achieving the goal may well be destructive.

Several years ago a friend and I attending the same school encountered each other from opposite ends of the tennis court. My friend was a talented person in many ways

Jesus taught his disciples that to follow him involved some very real risk.

and often an excellent companion, quick-witted and personable. That is, until he picked up a tennis racket. He played the game as though the fate of the world depended on his winning. His sense of humor completely disappeared. The only words he uttered were the terse numbers of the score after each point. He never acknowledged a good shot by an opponent. In short, for him, winning was the only thing. Even more than winning, he enjoyed winning by a big margin.

To this day I believe my friend missed the real fun of tennis. He was too intent on winning to enjoy it. He had to wait to the very end of the match for his kicks. It seems to me his goal was unworthy. Then too, his cold, humorless approach to the game couldn't help but affect our friendship. I began to wonder if this was not perhaps the way he really felt about life in general and about me in particular. If he did, that meant he saw me always as a rival.

More than a few young people have been indoctrinated to the "winning is the only thing" idea by coaches of athletic teams. And that's sad, because they begin to believe that unless they win, they aren't worth anything. That attitude can have devastating results when it is carried off the field into everyday life.

One of the tragedies of our society is how pervasively it has been influenced by Lombardi's law. Whether it be in the financial world or on the political scene, all that really counts is coming out on top. How many lives have been warped, even ruined, by this dog-eat-dog attitude? How many nations have fallen victim to the need to win no matter how much dishonor it involves, no matter what the human and moral sacrifice?

If we believe winning is the only thing, then it follows losing is nothing. Yet many times in our experience, losing can be extremely valuable. Losing is not synonymous with failure. Losing is evidence that one had the courage to be in the contest and risk something. God has designed our lives so that risk is a vital part of every worthwhile activity. When you take a job, when you sign up for a course at school, when you enter a marriage, there is always the risk of losing. And inevitably, you will have successes and some failures. If you are smart, you'll learn more from the losses than from the wins. You'll come to a more realistic awareness of your strengths and weaknesses. You'll discover that you are still worth something even though you didn't win.

From the Christian standpoint there is an even more profound thing to be learned about losing. Jesus taught it to his disciples. He was telling them that to follow him involved some very real risk. He said: "Whoever cares for own safety is lost; but if a man will let himself be lost for my sake and for the Gospel, that man is safe. What does a man gain by winning the whole world at the cost of his true self?" (Mark 8:35, 36, NEB).

The message of Christ is unmistakable: the person who gets hooked on winning—winning at any cost—that person is the real loser. He stands under God's judgment.

For us Christians it takes a willingness to do God's bidding. In that sense we lose ourselves for his sake. It is the only way to know the ultimate meaning of victory.

Church News, cont.

from page 11

Weddings

Berkey-Charles: Janice Darlene, daughter of Mr. and Mrs. Landon H. Charles, Nappanee, Ind., and David Alan, son of Mrs. Kathryn Berkey, Goshen, Ind., Aug. 18, in the Nappanee Brethren in Christ Church with Rev. John Yeatts and Rev. Eugene Wingert officiating.

Burkholder-Stake: Linda Ann Stake and Kermit Burkholder, June 9, in the United Brethren in Christ Church, Shippensburg, Pa.

Chipman-Sherk: Carol Sherk, Fisherville, Ont., and Donald Chipman, Waterloo, Ont., July 28, in the Cheapside Brethren in Christ Church with Revs. Ronald Lofthouse, Paul A. Nigh and Charles Byer officiating.

Erb-Ebersole: Byrne Sue, daughter of Mr. and Mrs. Robert Ebersole, Washington Boro, Pa., and Donald Jeffrey, son of Mr. and Mrs. Donald W. Erb, Lancaster, Pa., July 29, in an outdoor ceremony in Long Park, Lancaster, Pa., with Rev. John Hawbaker officiating.

Gamber-Thrush: Lucinda, daughter of Mr. and Mrs. Henry Thrush Jr., Chambersburg, Pa., and Timothy, son of Mr. and Mrs. Henry Gamber, missionaries to Yemen, July 29, in the Antrim Brethren in Christ Church with Rev. Wilbur Benner and Rev. Maurice Bender officiating.

Martin-Fetters: Amy Beth, daughter of Mr. and Mrs. Kenneth Fetters, and Dwight, son of Mr. and Mrs. Vernon Martin Sr., July 20, in the Phillipsburg United Methodist Church.

Martin-Shephard: Robyn, daughter of Mr. and Mrs. Gail Shephard, and Kevin, son of Mr. and Mrs. Vernon Martin Sr., Aug. 24, in St. Rita's Church with Rev. Henry N. Miller and Father Vonderhaar officiating.

Montalvo-Hernandez: Julia, daughter of Mr. and Mrs. Obdulio Hernandez, Mt. Joy, Pa., and Joseph, son of Mrs. Anna Mae Montalvo, Columbia, Pa., Aug. 25, in the Cross Roads Brethren in Christ Church with Rev. Allon B. Dourte officiating.

Sollenberger-Sollenberger: Esther Flora Sollenberger and Irvin Sollenberger, both of Chambersburg, Pa., June 1, in the bride's home with Rev. Roger Witter officiating.

Sollenberger-Strite: Deborah Ann, daughter of Mr. and Mrs. Gerald B. Strite, and James M., son of Mr. and Mrs. Jacob Sollenberger, both of Chambersburg, Pa., June 2, in the Air Hill Brethren in Christ Church with Rev. Keith Ulery officiating.

Sollenberger-Wenger: Beverly A. Wenger and Nelson Ray Sollenberger, Aug. 18, in the Mt. Rock Brethren in Christ Church.

Tyson-Fox: Debby, daughter of Shirley and Paul Fox, Perkasio, Pa., and Stephen, son of Rev. and Mrs. Irvin G. Tyson, Collegeville, Pa., Aug. 11, in the Souderton Brethren in Christ Church with father of the groom and Rev. Andrew Stoner officiating.

Obituaries

Covert: Susan Grace Covert, born June 26, 1896, died July 31, 1979. The funeral service was conducted by Rev. Earl J. Lehman in the Madsensville, Pa., Church of God. Interment was in the Walnut Grove Cemetery.

Dodson: John J. Dodson, born Nov. 30, 1900, died Aug. 2, 1979. He was married to Lena Showalter who preceded him in death. He is survived by a son, Reuben; and three daughters: Mrs. Helen Kanode, Mrs. Naomi Thompson, and Mrs. Martha Miller. The funeral service was conducted by Rev. Ross Morningstar and Rev. Walter Blackstone in the Shermans Valley Brethren in Christ Church. Interment was in the Shermans Valley Cemetery.

Eberly: Harry K. Eberly, born Nov. 23, 1904, near Scotland, died June 8, 1979. He was the son of Benjamin F. and Barbara Ellen Kuhns. He was married to Janet Perry Eberly who survives. Also surviving are three children: Mrs. Elizabeth Coldsmith, Richard L., and Rodney P.; ten grandchildren; two great-grandchildren; and a sister. He was a member of the Montgomery Brethren in Christ Church where the funeral service was conducted by Rev. H. Melvin Boose and Rev. Harold Hunsecker. Interment was in the Chambersburg Mennonite Cemetery.

Fernbauch: John F. Fernbauch, Harrisburg, Pa., born Nov. 11, 1914, died July 21, 1979. He is survived by his wife, Mary; mother; a son; two daughters; and seven grandchildren. The funeral was conducted in the Coble Funeral Home by Rev. Andrew Slagenweit.

Hayes: Leslie W. Hayes, born June 23, 1911, died July 11, 1979. The funeral service was conducted by Rev. Clarence Mayhew and Rev. Earl Lehman in the Calvin Run Wesleyan Methodist Church, Keyser, W. Va. Interment was Potomac Memorial Gardens, Keyser.

Hosler: Glenn R. Hosler, Manheim, Pa., died July 21, 1979, at the age of 25. He was the son of Warren and Lois Myer Hosler who sur-

vive. He is also survived by two brothers: David E. and Ronald W. He was a child care worker at the Messiah Children's Home in Mt. Joy and a member of the Messiah College "Selah" music group for 2½ years.

Metcalf: Mrs. Blance V. Metcalf, born Jan. 25, 1892, died Aug. 11, 1979. She was the daughter of Albert C. and Annie Heisey Myers. She was married to Welty Metcalf who preceded her in death in 1964. She is survived by three sons: J. Albert, Daniel J., Myers V.; a daughter, Mrs. Mary Louise Thompson; 16 grandchildren; and 20 great-grandchildren. She was a member of the Montgomery Brethren in Christ Church. The funeral service was conducted in the Lininger Funeral Home by Rev. H. Melvin Boose. Interment was in the Fairview Cemetery.

Sparrow: John W. Sparrow, Orlando, Fl., born Dec. 2, 1910, in Abilene, Ks., died June 28, 1979, in Orange Community Medical Center, Orlando, Fl. He was the son of James H. and Anna Herr Sparrow. He is survived by his wife, Henrietta; and a brother, Kenneth M. The funeral service was conducted by Rev. Bill Curl and Rev. Elam O. Dohner in the Carey Hand Chapel. Interment was in the Woodlawn Memorial Park.

The Mennonite/Brethren in Christ Experience in America

Messiah College, Grantham, PA, and Mellinger's Church, east of Lancaster, PA, will be the locations of Conference III on the subject: "The Mennonite Experience in America." The dates for the conference are October 25-27—meeting at Messiah College Thursday evening (25) through Friday afternoon (26). The Friday evening and Saturday morning sessions meet at Mellinger's Church.

Participants in the conference include Carlton Wittlinger, "Phases of Renewal Among the Brethren in Christ" (Thursday evening). Martin Schrag, "The 18th Century Brethren in Christ Confession of Faith" on Friday morning; and Morris Sider "Themes and Styles in Mennonite Biography" on Saturday morning. Luke Keefer Jr., serves as chairman of the Friday morning session. The evening sessions begin at 7:30 and the morning sessions at 9:00.

The conference is designed for lay persons, youth, pastors, and teachers who seek to enlarge their understanding of their spiritual heritage.

Lodging will be provided in homes at the rate of \$2 per night. Contact Noah Good, 2180 Mill Stream Road, Lancaster, PA 17602 if overnight accommodations are desired. Request should be sent prior to October 10.

Information concerning the conference may be obtained by writing Carolyn Charles Wenger, 2215 Mill Stream Road, Lancaster, PA 17602.



The Once Proud Buffalo

Charles W. Turner

Although the article refers to another denomination, the situation it describes applies as well to the Brethren in Christ.

My teen-age son calls them "the olden days." I must admit, he is probably right, and before I use the term "good old days," there must be a reminder that there were also plenty of "not so good" things about them. But there is the joy of picking out some of the good things of those days and contrasting them with things of the present days. One of those good things of the yesteryears was the buffalo nickel. Some complained that this nickel was never designed properly, and the date was set too high on the coin, thus causing it to wear down quickly. This is true—I have a number of them, and many of the dates denoting the year of coinage are gone.

But the buffalo nickel *used* to give me a very good day. The Akron Yankees were a semi-pro baseball team in Akron, Ohio. They played (if you want to use that term) at old Summit Beach Park, now replaced by apartments in the area. I could spend the better part of a day, with only one nickel. Here is how. My father had an unlimited bus pass for the city transportation system. The cost was \$1.00 a week. The Akron Yankees acknowledged what was called a "Knot-Hole Gang"—issuing a free pass to those under 16 years of age. I could make it across town with two transfers—free. I could get in the ball park with the pass—free. Then the buffalo nickel was spent on a Power-

house candy bar (which weighed one-quarter pound, and cost only five cents). Now you have to admit, even if you are not sentimental about the good old days, that that was not too bad.

But times have changed, and memories of such luxury for so little get dimmer each day. Prices have literally shot through the ceiling as have some wages, and we are getting ourselves into problems that seem to get bigger every day. "True," you may say. "But, so what! After all, we are Christians and our citizenship is in heaven." I agree, but we are not yet all home. Thus, the need of some consideration on how to meet today's needs.

Costs to Foreign Missions are soaring, while they seek to carry on their program as the dollar loses its value on the money markets of the world.

Home Missions seek to start a new church, but the price of land can now be many times more than the actual building used to cost. Educational costs are not exempt from inflation as salary levels and utilities continue to rise to an unforeseen level. The cost of missions has gone up, and will continue to do so. An alternative to inflation is something that we do not want to contemplate.

We tried, in the early seventies, to increase the base of the Brethren Church, and we can now begin to analyze what happened. Our GROW efforts cannot be counted a major success in the light of the accounting. The local base of the

Brethren Church *must* increase, or the structure of missions is in danger. The local congregations are facing great pressures from inflation, discouragement, and competing stronger organizations in the religious circles. The base of the local church has been the feeder to our missions and educational structure. I do not want to be an alarmist, nor do I desire the role of a prophet; but signs of danger are rapidly arising that could cost our programs of expansion many years of difficulty.

The early eighties are going to be exciting ones! The power of God is not diminished, but it is time to take a look to see if the unsettling circumstances of the world will have definite effects on Christian organizations. Things are adrift around us today. It is a time to pray, and it is also time to use some of the wisdom God has promised us, before the problems get *too* big.

It is predicted, by none other than the Federal Reserve Board of the U.S. official, G. William Miller, that "if prices keep rising as they now are, \$1.00 will be worth a nickel by the time this year's graduates turn 65." The once proud buffalo is, and has been, in trouble, and its troubles may well become our troubles. The note of cheer is always near in Christian belief and it is still evident, but some planning and praying are still in line with our convictions.

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THE ARCHIVES C
MESSIAH COLLEGE
GRANTHAM, PA 17027



Between Brethren

Reflecting on Renewal 1979

Reflecting on Renewal 1979 brings a deep sense of gratitude toward God and an abiding love for our faithful denomination. As a pastor who benefited greatly from Renewal and was able to participate at the expense of others, I can only say, "God bless each of you who made it possible."

For me, it was a time of drawing closer to God, and to my wife, and a time for much personal reflection. There were many times of worship for me personally and my "inner man" was renewed by the Holy Spirit's ministry.

My work as a pastor continued as I prayed, wrote sermon notes and illustrations, and shared with fellow pastors and their wives. I was much encouraged as many shared excitement for God's hand upon His Church.

I felt a deep sense of pride and joy and gratitude as I often reflected about who the Brethren in Christ really are. The singing was absolutely uplifting and even spine tingling.

In both the smaller groups and in the large meetings in the Messiah College Chapel, it was evident that the Holy Spirit was graciously present and powerfully presenting us with the loving presence of Jesus.

As a West Coast pastor I felt myself being drawn East and North and South in a wondrous unity of spirit.

Praise God for Ray and Ann Ortlund's openness and warmth as they shared with us.

Several days after the Renewal Retreat was "over" I was moved to write this poem. It speaks a prayer for God's continuing guidance and help as together we grow forward.

Growing Forward

Dear Lord Jesus,

We pray that your refining fire
Will help us to Thyself be true,
Keep us always walking higher
So that Your Spirit will renew.

We praise You for Your precious Word,
Wonderful Master, Savior, Friend
Whose Spirit cuts as though a sword
Our souls, for on You we depend.

Lord Jesus, Thou Who understands
The inner workings of the heart,
Prepare us for Your wondrous plans
That we may always do our part.

Lord, we need You every day
Because we fail and fret,
Purify in Your sweet way,
That we may have Your power yet.

We are Yours and we will serve
Always where you send and guide,
Master, let us walk with nerve
But in Your strength abide.

Amen.

Written with love for my sisters and brethren in Christ.

Jerel L. Book

Jerel L. Book is presently serving as pastor of the Ontario Brethren in Christ Church, Ontario, California. The writer reflects sentiments heard many times from those who attended Renewal 79.